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Mrs. Gibson's direct comparison with the Greek loses some of its value. In addition to this it ought to be mentioned that the text of the *Antilegomena* has already been published by Professor A. Merx (Z.A., Vols. XII, XIII) from a copy made by Mrs. Burkitt, though the readings of Mrs. Gibson are based upon the renewed collation and may be of use in fixing definitely the actual wording of certain disputed passages.

The treatise on the Trinity, of which neither title nor author is known, is also of interest as an interesting specimen of the polemics engaged in by the votaries of the Christian and Mohammedan faiths at so early a date. The author seeks to prove that the Koran, as well as the Old Testament, in many places, presupposes the Trinity.

RICHARD GOTTHEIL.

COLUMBIA UNIVERSITY.

STUDIA SINAITICA. NO. VIII.¹

Our debt to Mrs. Gibson for the publishing of original texts is deeply increased with the present volume. It contains five texts upon three subjects. The first of these is the *Kitāb al-majāll*, "The Book of the Codices," or, as Mrs. Gibson prefers to render, "of the Rolls." It is practically an Arabic recension of the "Cave of Treasures," that curious vindication of Syrian Christianity against Jewish history and the Jews generally which has already been edited by Bezold in several forms. It thus falls into the group of Apocrypha which is headed by "The Testament of Adam," not, as Mrs. Gibson erroneously quotes Duval as saying, "The Book of Jubilees." For bibliography on this most tangled subject reference may be made to *Encyclopædia Biblica*, Vol. I, pp. 253, 261. The text here given is printed from an Arabic MS. in the library of the Convent of St. Catherine on Mount Sinai of, probably, the ninth century. With it is given a collation of a Cambridge MS., 915 in Mr. Browne's *Hand-List*. It is unnecessary to enter on the importance of this book in the development of religious legend. Its influence is deeply marked in hagiology from the Qur'ān to the Oeta Sanctorum. Second come two texts of one tale. It is the same as that of the king and the Wazir's wife in *The 1001 Nights* (Nights 578, 579 in Calcutta edition) and was taken up in that collection as part of "The Book of Sindibād." It is the same, too, with a difference, as the fifth story in the first Day of the *Decameron*. But in the present texts the king is Solomon and the Wazir is Jesus the son of Sirach, the author of Ecclesiasticus. The story seems to be widely spread as connected with these names, and, for all the anachronism, it is possible that this form is more original than the abbreviated version of "The Nights." Both texts are from Paris MSS., and one is Karshunic, but has been transliterated into Arabic by Mrs. Gibson. Other MSS. of

¹STUDIA SINAITICA. NO. VIII. Apocrypha Arabica. Edited and translated by Margaret Dunlop Gibson, M.R.A.S., LL.D. London: C. J. Clay & Sons, 1901. xxxii+78+82 pp.

the same tale are mentioned, and it is evident that this "Story of Afīqiya"—for so the Wazīr's wife is named—was a favorite one in Christian circles. It is found attached to MSS. of the biblical wisdom literature. Last come two texts of the legend of Cyprian and Justina. Both are from Sinai MSS. One, Arabic, is of the twelfth century, and the other, Greek, of the tenth or eleventh.

Of these texts two are translated into English, the *Kitāb al-majāll* and the Karshunic form of the "Story of Afīqiya." It is at this point that criticism must begin, and it is to be said with regret that the translations here could easily have been made much better. The following are some of the corrections which should be made: p. 1 of translation, "This book is one of the hidden books of Saint Clement, the apostle, disciple of Simon Cephas, which Saint Clement was commanded to hide from the laity; it is distinguished among them as the *Kitāb al-majāll*." Transl., p. 9, "but he used craft by hiding himself in the serpent like him who uses craft to teach birds . . . ;" it is not Satan who is represented as teaching birds. Transl., p. 20, "to give himself a blow" Transl., p. 21, "And the devil so hunted the sons of Seth that he mingled them with . . . ;" حتى with the perfect cannot denote purpose. Transl., p. 24, "And they only vainly surmise those who vainly surmise that the Book" Text, p. 29, l. 3, the stop has been misplaced and "At the end of six hundred years of the life of Noah" begins a sentence and is to be connected with what follows. The note on p. xvi, therefore, falls out. Transl., p. 30, "musical instruments" for "music-halls," a curious clerical error. Transl., p. 34, we should more probably render "a black patch and a crown," or read, "like a crown." *Ruq'a* can mean a patch in the widest sense, *e. g.*, a patch of verdure. Transl., p. 40, "and that they should make him king over it." Transl., p. 45, "And as for the story of Moses, the prophet of God, the books which contain the stories of the Sons of Israel relate that Levi" Same page, the note on p. xviii should fall out; for Moses's son Eleazar see Exod. 18:4. Transl., p. 54, "Then he found the vase full of fire and incense, and he found that the books had wasted away and that there was no device possible as to them. Then God revealed to him that he should receive some of it [the fire] with his hands; so it came, and he cast thereof on his mouth once and twice and thrice. Then God made to dwell in him the strength of the spirit of prophecy, and he held in his memory [*hafaḡ*] all the books."

Without doubt there are more errors of the same kind, and, in all probability, the translations have been made too hastily and carelessly. Most or all of those above would have been plain to Mrs. Gibson at a second glance. But this lessens very slightly our debt for these most interesting and valuable texts. There are five very clear and beautiful photographs from the MSS. used.

DUNCAN B. MACDONALD.

HARTFORD, CONN.